



THE  
AFRICAN REPOSITORY

VOL LXIII.

OCTOBER, 1887.

No. 4

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WASHINGTON CITY:

*Published Quarterly by the American Colonization Society.*

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

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## THE DESTINY OF THE NEGRO.\*

BY ALEXANDER CRUMMELL, D. D.

*For your shame ye shall have double, and for confusion they shall rejoice in their portion.*—ISAIAH LXI, 7.

The promise contained in the text is a variation from the ordinary rule of the divine government. In that government, as declared in the Holy Scriptures, shame signifies the hopeless confusion and the utter destruction of the wicked. But in this passage we see an extraordinary display of God's forbearance and mercy. Shame, here, is less intense than in other places. In this case it stands, indeed, for trial and punishment, but for punishment and trial which may correct and purify character.

The allusion is supposed to refer to the Jews after their restoration, and the passage is regarded as teaching that, for all their long-continued servitude and suffering, God, in the end, would make them abundant recompense. Great shame and reproach He had given them through long centuries; but now, when discipline and trial had corrected and purified them, He promises them double honor and reward.

As thus explained, the text opens before us some interesting features of God's dealing with nations; by the light of which we may, perchance, somewhat determine the destiny of the race with which we are connected. My purpose is to attempt, this morning, an investigation of God's disciplinary and retributive economy in races and nations, with the hope of arriving at some clear conclusions concerning the destiny of the Negro race.

1. Some peoples God does not merely correct; He destroys them. He visits them with deep and abiding shame. He brings upon them utter confusion. This is a painful but a certain fact of Providence. The history of the world is, in one view, a history of national destruc-

\*From "THE GREATNESS OF CHRIST," a volume of sermons by Alexander Crummell, D. D.

tions. The wrecks of nations lie everywhere upon the shores of time. Real aboriginal life is rarely found. People after people, in rapid succession, have come into constructive being, and as rapidly gone down, lost forever from sight beneath the waves of a relentless destiny. We read in our histories of the great empires of the old world; but when the traveler goes abroad and looks for Nineveh and Babylon, for Pompeii and Herculaneum, he finds nought but the outstretched graveyards which occupy the sites of departed nations. On the American continent tribe after tribe have passed from existence; yea, there are Bibles in Indian tongues which no living man is now able to read. Their peoples have all perished!

When I am called upon to account for all this loss of national and tribal life, I say that God destroyed them. And the declaration is made on the strength of a principle attested by numerous facts in sacred and profane history, that when the sins of a people reach a state of hateful maturity then God sends upon them sudden destruction.

Depravity prepares some races of men for destruction. Every element of good has gone out of them. Even the most primitive virtues seem to have departed. A putrescent virus has entered into and vitiated their whole nature. They stand up columnar ruins! Such a people is doomed. It cannot live. Like the tree "whose root is rottenness," it stands awaiting the inevitable fall. That fall is its property. No fierce thunder-bolt is needed, no complicated apparatus of ethereal artillery. Let the angry breath of an Archangel but feebly strike it, and, tottering, it sinks into death and oblivion!

Such was the condition of the American Indian at the time of the discovery of America by Columbus. The historical fact abides, that when the white man first reached the shores of this continent he met the tradition of a decaying population.

The New Zealand population of our own day presents a parallel case. By a universal disregard of the social and sanitary conditions which pertains to health and longevity, their physical constitution has fallen into absolute decay, and ere long it also must become extinct. Indeed, the gross paganism of these two peoples was both moral and physical stagnation, was domestic and family ruin, and has resulted in national suicide! It came to them as the effect, the direct consequence of great penal laws established by the Almighty, in which are wrapped the punishment of sin. Hence, if you reject the idea of direct interference in the affairs of peoples, and take up the idea of law and penalty, or that of cause and effect, it amounts to the same thing. Whether through God's fixed law, or directly by

His personal, direful visitation, the admission is the same. The punishment and the ruin come from the throne of God!

The most striking instances of the working of this principle of ruin are set before us in the word of God. The case of Egypt is a signal one. For centuries this nation was addicted to the vilest sins and the grossest corruption. There was no lack of genius among them, no imbecility of intellect. It was a case of wanton, high-headed moral rebellion. As generations followed each other, they heaped up abominations upon the impurities of their ancestors until they well-nigh reached the heavens. Then the heavens became darkened with direful wrath! The earth quaked and trembled with God's fearful anger, and judgment upon judgment swept, like lava, over that doomed people, assuring them of the awful destruction which always waits upon sin. And the death of the first-born at the Passover, and the catastrophe of the Red Sea, showed that the crisis of their fate had come. In precisely the same manner God dealt with the wicked people of Assyria, Babylon, Tyre, and Persia. Read the prophecies concerning these nations, and it seems as though you could see an august judge sitting upon the judgment seat, and, of a sudden, putting on his black cap, and, with solemn gesture and a choked utterance, pronouncing the sentence of death upon the doomed criminals before him!

2. Turn now to the more gracious aspects of God's economy. As there are peoples whom He destroys, so on the other hand there are those whom, while indeed He chastises, yet at the same time He preserves. He gives them shame, but not perpetual shame. He disciplines, but when discipline has worked out its remedial benefits, He recompenses them for their former ignominy and gives them honor and prosperity.

The merciful aspect of God's economy shines out in human history as clearly as His justice and judgment. The Almighty seizes upon superior nations and, by mingled chastisements and blessings, gradually leads them on to greatness. That this discipline of nations is carried on in the world is evident. Probation—that is, as designed to teach self-restraint and to carry on improvement—is imposed upon them as well as upon individuals. It is part of the history of all nations and all races; only some will not take it; seem to have no moral discernment to use it; and they, just like wilful men, are broken to pieces. Some, again, fit themselves to it and gain all its advantages. What was the servile sojourn of the children of Israel, four hundred years in Egypt, but a process of painful preparation for a coming national and ecclesiastical responsibility? What, at a later period, the Babylonish captivity, but a corrective ordeal, to eliminate



from them every element of idolatry? What was the feudality of Europe but a system of training for a high and grand civilization?

Now it seems to me that these several experiments were not simply judicial and retributive, for vengeance crushes and annihilates, but chastisement, however severe, saves, and at the same time corrects and restores. We may infer, therefore, that these several providences were a mode of divine schooling, carried on by the Almighty for great ends which He wished to show in human history.

But how? in what way does God carry on His system of restorative discipline? The universal principle which regulates this feature of the Divine system is set forth very clearly in the 18th Psalm—"With the merciful thou wilt shew thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." These words show the principles by which God carries on His government, and they apply as well to organic society as to single persons.

We have already seen that with the froward God showed Himself froward—that is, those who resist Him God resists to their utter shame and confusion. Their miseries were not corrective or disciplinary. They were the blows of avenging justice, the thunder-bolts of final and retributive wrath! In their case, moreover, there was a constitutional fitness to destruction brought upon them by their own immoral perverseness. So, too, on the other hand, we may see qualities which God favors, albeit He does put the peoples manifesting them to trial and endurance. He sees in them cultivated elements of character which, when brought out and trained, are capable of raising them to superiority. He does not see merit, and it is not because of desert that He bestows His blessings. But when the Almighty sees in a nation or people latent germs of virtues, He seizes upon and schools them by trial and discipline, so that by the processes of divers correctives these virtues may bud and blossom into beautiful and healthful maturity.

Now, when the Psalmist speaks of the merciful, the upright, and the pure, he does not use these terms in an absolute sense, for in that sense no such persons exist. He speaks of men comparatively pure, upright, and merciful. Some of the nations, as I have already pointed out, were at the lowest grade of turpitude. On the other hand, there are and ever have been heathen peoples less gross and barbarous than others; peoples with great hardihood of soul; peoples retaining the high principle of right and justice; peoples with rude but strong virtues, clinging to the simple ideas of truth and honor; peoples who



guarded jealously the purity of their wives and the chastity of their daughters; peoples who, even with a false worship, showed reluctance to part with the gleams which came, though but dimly, from the face of the one true God of heaven!

Now the providence of God intervenes for the training and preservation of such peoples. Thus we read in Genesis that, because of man's universal wickedness, "it repented the Lord that He had made man," but immediately it says that He approved "just Noah and entered into covenant with him." So, after the deluge, God saw, amid universal degeneracy, the conspicuous piety of one man; for obedience and faith were, without doubt, original though simple elements of Abraham's character. To these germinal roots God brought the discipline of trial, and by them, through this one man, educated up a people who, despite their faults, shed forth the clearest religious light of all antiquity, and to whom were committed the oracles of God.

The ancient Greeks and Romans were rude and sanguinary Pagans, and so, too, the Germans and the Scandinavian tribes, yet they had great, sterling virtues. The Greeks were a people severely just; the Spartans, especially, rigidly simple and religious. The Romans were unequalled for reverence for law and subjection to legitimate authority. Tacitus, himself a heathen, extols the noble and beneficent traits of German character, and celebrates their hospitality and politeness. The Saxons, even in a state of rudeness, were brave, though fierce; truthful, with strong family virtues and great love of liberty.

Added to these peculiarities we find the following characteristics common to each and all these people—common, indeed, to all strong races; wanting in the low and degraded. The masterful nations are all, more or less, distinguished for vitality, plasticity, receptivity, imitation, family feeling, veracity, and the sentiment of devotion. These qualities may have been crude and unbalanced. They existed perchance right beside most decided and repulsive vices, but they were deeply imbedded in the constitution of these people, and served as a basis on which could be built up a character fitted to great ends.

Archbishop Trench, in his comment upon the words of the "Parable of the Sower"—that is, that "they on the good ground are they who, in an honest and good heart, having heard the word, keep it"—says, "that no heart can be said to be absolutely good, but there are conditions of heart in which the truth finds readier entrance than in others." So we maintain that there are conditions of character and of society to which the divine purposes of grace and civilization are more especially fitted and adapt themselves. Such, it is evident,

is the explanation of the providential spread of early civilization. It passed by the more inane peoples and fastened itself to the strong and masculine. Such, too, was the spontaneous flow of early Christianity from Jerusalem. It sought, as by a flow of affinity, the strong colonies of Asia Minor and the powerful states along the Mediterranean, and so spread abroad through the then civilized Europe.

Does God, then, despise the weak? Nay, but the weak and miserable peoples of the earth have misused their prerogatives, and so unfitted themselves to feel after God.

And because they have thus perverted the gifts of God and brought imbecility upon their being, they perish. The iniquity of the Amorites in Joshua's day was full—as you may see in *Leviticus xviii*—full of lust and incest and cruelty and other unspeakable abominations, and they were swept from the face of the earth! They perished by the sword, but the sword is not an absolute necessity to the annihilation of any corrupt and ruined people. Their sins, of themselves, eat out their life. With a touch they go. It was because of the deep and utter demoralization of Bois Gilbert that he fell before the feeble lance of Ivanhoe: for, in the world of morals, weakness and death are oftentimes correlative of baseness and infamy.

On the other hand, the simplest seeds of goodness are pleasing to the Almighty, and He sends down the sunshine of His favor and the dews of His conserving care into the darkest rubbish to nourish and vivify such seeds, and to "give them body as it pleaseth Him, and to every seed his own body." And the greatness of the grand nations has always sprung from the seeds of simple virtues which God has graciously preserved in them, which virtues have been cultured by gracious providences or expanded by Divine grace into true holiness.

3. Let us now apply the train of thought thus presented to the history and condition of the Negro, to ascertain, if possible, whether we can draw therefrom expectation of a future for this race.

At once the question arises: Is this a race doomed to destruction? or is it one possessed of those qualities and so morally disciplined by trial as to augur a vital destiny and high moral uses in the future?

To the first of these questions I reply that there is not a fact pertinent to this subject that does not give a most decided negative. The Negro race nowhere on the globe is a doomed race!

It is now nigh five hundred years since the breath of the civilized world touched powerfully, for the first time, the mighty masses of the Pagan world in America, Africa, and the isles of the sea. And we see, almost everywhere, that the weak, heathen tribes of the earth have gone down before the civilized European. Nation after nation has departed before his presence, tribe after tribe! In America the

catalogue of these disasters eclipses, overruns, not only dozens, but even scores of cases. Gone, never again to take rank among the tribes of men, are the Iroquos and the Mohegans, the Pequods and the Manhattans, the Algonquins and the brave Mohawks, the gentle Caribs and the once refined Aztecs!

In the Pacific seas islands are scattered abroad like stars in the heavens, but the sad fact remains that from many of them their population has departed like the morning mist. In other cases, as in the Sandwich Islands, they have long since begun their

Funeral marches to the grave!

Just the reverse with the Negro! Wave after wave of a destructive tempest has swept over his head without impairing in the least his peculiar vitality. Indeed, the Negro, in certain localities, is a superior man to-day to what he was three hundred years ago. With an elasticity rarely paralleled he has risen superior to the dread inflictions of a prolonged servitude, and stands to-day, in all the lands of his thralldom, taller, more erect, more intelligent, and more aspiring than any of his ancestors for more than two thousand years of a previous era. And while in other lands, as in cultivated India, the native has been subjected to a foreign yoke, the Negro races of Africa still retain, for the most part, their original birthright. Their soil has not passed into the possession of foreign people. Many of the native kingdoms stand this day upon the same basis of power which they held long centuries ago. The adventurous traveler, as he passes farther and farther into the interior, sends us reports of populous cities, superior people, and vast kingdoms, given to enterprise, and engaged in manufactures, agriculture, and commerce.

Even this falls short of the full reality. For civilization at numerous places, as well in the interior as on the coast, has displaced ancestral heathenism, and the standard of the Cross uplifted on the banks of its great rivers, at large and important cities, and in the great seats of commercial activity, shows that the heralds of the Cross have begun the conquest of the continent for their glorious King. Vital power, then, is a property of the Negro family.

But has this race any of those other qualities, and such a number of them, as warrants the expectation of superiority? Are plasticity, receptivity, and assimilation, among his constitutional elements of character?

So far as the first of these is concerned there can be no doubt. The flexibility of the Negro character is not only universally admitted, it is often formulated into a slur. The race is possessed of a nature more easily moulded than any other class of men. Unlike the stolid

Indian, the Negro yields to circumstances and flows with the current of events. Hence the most terrible afflictions have failed to crush him. His facile nature wards them off, or else, through the inspiration of hope, neutralizes their influence. Hence, likewise, the pliancy with which, and without losing his distinctiveness, he runs into the character of other people, and thus bends adverse circumstances to his own convenience; thus, also, in a measurable degree, linking the fortunes of his superiors to his own fate and destiny.

These peculiarities imply another prime quality anticipating future superiority—I mean imitation. This is also universally conceded, with, however, a contemptuous fling, as though it were an evidence of inferiority. But Burke tells us that "imitation is the second passion belonging to society, and this passion," he says, "arises from much the same cause as sympathy." This forms our manners, our opinions, our lives. It is one of the strongest links of society. Indeed, all civilization is carried down from generation to generation, or handed over from the superior to the inferior, by the means of this principle. A people devoid of imitation are incapable of improvement and must go down, for stagnation of necessity brings with it decay and ruin.

On the other hand, the Negro, with a mobile and plastic nature, with a strong receptive faculty, seizes upon and makes over to himself, by imitation, the better qualities of others. First of all, observe that, by a strong assimilative tendency, he reduplicates himself by attaining both the likeness of and affinity to the race with which he dwells; and then, while retaining his characteristic peculiarities, he glides more or less into the traits of his neighbors. Among Frenchmen he becomes somewhat the lively Frenchman; among Americans the keen, enterprising American; among Spaniards the stately, solemn Spaniard; among Englishmen the solid, phlegmatic Englishman.

This peculiarity of the Negro is often sneered at. It is decried as the simulation of a well-known and grotesque animal. But the traders of the Negro forget that "the entire Grecian civilization is stratified with the elements of imitation, and that Roman culture is but a copy of a foreign and alien civilization." These great nations laid the whole world under contribution to gain superiority. They seized upon all the spoils of time. They became cosmopolitan thieves. They stole from every quarter. They pounced, with eagle eye, upon excellence wherever discovered, and seized upon it with rapacity. In the Negro character resides, though crudely, precisely the same eclectic quality which characterized those two great, classic

nations, and he is thus found in the best company. The ridicule which visits him goes back directly to them. The advantage, however, is his own. Give him time and opportunity and in all imitative art he will rival them both.

This quality of imitation has been the grand preservative of the Negro in all the lands of his thralldom. Its bearing upon his future distinction in art is not german to this discussion, but one can clearly see that this quality of imitation, allied to the receptivity of the race, gives promise of great fitness for Christian training, and for the higher processes of civilization.

But observe, again, that the imitative disposition of the Negro race leads to aspiration. Its tendency runs to the higher and the nobler qualities presented to observation. Placed in juxtaposition with both the Indian and Caucasian, as in Brazil and in this land, the race turns away from the downward, unprogressive Indian, and reaches forth for all the acquisitions of the Caucasian or the Spaniard. And hence wherever the Negro family has been in a servile position, however severe may have been their condition, without one single exception their native capacity has always

—glinted forth  
Amid the storm;

preserving the captive exiles of Africa from utter annihilation, stimulating them to enterprise and aspiration, and in every case producing men who have shown respectable talent as mechanics and artisans, as soldiers in armies, as citizens of great commonwealths, not unfrequently as artists, not seldom as scholars, frequently as ministers of the gospel, and at times as scientific men and men of letters.

I referred at the beginning, and as one of the conditions of a divine and merciful preservation of a people, for future uses, to the probation of discipline and trial for the cultivation of definite moral qualities. Is there any such large fact in the history of this race? What else, I ask, can be the significance of the African slave-trade? What is the meaning of our deep thralldom since 1620? Terrible as it has been it has not been the deadly hurricane portending death. During its long periods, although great cruelty and wide-spread death have been large features in the history of the Negro, nevertheless they have been overshadowed by the merciful facts of great natural increase, much intellectual progress, the gravitation of an unexampled and world-wide philanthropy to the race, singular religious susceptibility and progress, and generous, wholesale emancipations, inclusive of millions of men, women, and children.

This history, then, does not signify retribution; does not forecast extinction. It is most plainly disciplinary and preparative. It is the

education which comes from trial and endurance, for with it has been allied, more or less, the grand moral training of the religious tendencies of the race.

Here, then, are the several conditions, the characteristic marks which, in all history, have served to indicate the permanency and the progress of races. In all other cases they have been taken as forecasting greatness. Is there any reason for rejecting their teachings, and refusing their encouragements and inspirations, when discovered in the Negro?

I feel fortified, moreover, in the principles I have to-day set forth, by the opinions of great, scrutinizing thinkers. In his treatise on Emancipation, written in 1880, Dr. Channing says: "The Negro is one of the best races of the human family. He is among the mildest and gentlest of men. He is singularly susceptible of improvement."

Alexander Kinmont, in his "Lectures on Man," declares that "the sweet graces of the Christian religion appear almost too tropical and tender plants to grow in the soil of the Caucasian mind; they require a character of human nature, of which you can see the rude lineaments in the Ethiopian, to be implanted in, and grow naturally and beautiful withal." Adamson, the traveler, who visited Senegal in 1754, said: "The Negroes are sociable, humane, obliging, and hospitable, and they have generally preserved an estimable simplicity of domestic manners. They are distinguished by their tenderness for their parents and great respect for the aged—a patriarchal virtue which, in our day, is too little known." Dr. Raleigh, also, at a recent meeting in London, said: "There is in these people a hitherto undiscovered mine of love, the development of which will be for the amazing welfare of the world ... Greece gave us beauty, Rome gave us power, the Anglo-Saxon race unites and mingles these, but in the African people there is the great, gushing wealth of love, which will develop wonders for the world."

1. We have seen to-day the great truth, that when God does not destroy a people, but, on the contrary, trains and disciplines it, it is an indication that He intends to make something of them, and to do something for them. It signifies that He is graciously interested in such a people. In a sense not equal, indeed, to the case of the Jews, but parallel, in a lower degree, such a people are a "chosen people" of the Lord. There is, so to speak, a *covenant* relation which God has established between Himself and them, dim and partial, at first, in its manifestations, but which is sure to come to the sight of men and angels, clear, distinct, and luminous. You may take it as a sure and undoubted fact that God presides, with sovereign care, over such a people, and will surely preserve, educate, and build them up.



2. The discussion of this morning teaches us that the Negro race, of which we are a part, and which, as yet, in great simplicity, and with vast difficulties, is struggling for place and position in this land, discovers most exactly, in its history, the principle I have stated. And we have in this fact the assurance that the Almighty is interested in all the great problems of civilization and of grace carrying on among us. All this is God's work. He has brought this race through a wilderness of disasters, and at last put them in the large, open place of liberty, but not, you may be assured, for eventual decline and final ruin. You need not entertain the shadow of a doubt that the work which God has begun, and is now carrying on, is for the elevation and success of the Negro. This is the significance and the worth of all effort and all achievement of every signal providence in this cause; or, otherwise, all the labors of men and all the mightiness of God is vanity! Nothing, believe me, on earth; nothing brought from perdition, can keep back this destined advance of the Negro race. No conspiracies of men nor of devils! The slave trade could not crush them out. Slavery, dread, direful, and malignant, could only stay it for a time. But now it is coming, coming, I grant, through dark and trying events, but surely coming. The Negro—black, curly-headed, despised, sneered at—is, nevertheless, a vital being, and irrepressible. Everywhere on earth has been given him by the Almighty, assurance, self-assertion, and influence. The rise of two Negro States within a century, feeble though they be, has a bearing upon this subject. The numerous emancipations, which now leave not more than a chain or two to be unfastened, have likewise a deep, moral significance. Thus, too, the rise in the world of illustrious Negroes, as Touissant L'Ouverture, Henry Christophe, Benjamin Banneker, Eustace the Philanthropist, Stephen Allen Benson, and Bishop Crowther.

With all these providential indications in our favor let us bless God and take courage. Casting aside everything trifling and frivolous let us lay hold of every element of power in the brain; in literature, art, and science; in industrial pursuits; in the soil; in co-operative association; in mechanical ingenuity; and, above all, in the religion of our God, and so march on in the pathway of progress to that superiority and eminence which is our rightful heritage, and which is evidently the promise of our God!



*From the Chicago Interior.*

## MOHAMMEDANISM IN AFRICA.

BY PROF. EDWARD W. BLYDEN.\*

It is pretty generally known that Mohammedanism is an aggressive and conquering power in Africa, gathering in converts by the thousands annually from the ranks of paganism. In their work the Mohammedan missionaries have many advantages.

1. The Mohammedan has an effective system of education—in physical and mental training—in which he persists with his protegee from the time he is four years old until he reaches manhood. There is no people in whom I have seen the literary and religious instinct more interestingly illustrated or developed. They will sit for hours to discuss literary or religious subjects, many of them having the whole Koran by heart, with the manner of the highly educated in other lands. Mr. Joseph Thomson, the English traveler, who has recently, in behalf of the National African Company, been making treaties with the Mohammedans on the Niger, and has written striking articles on his observations, says: "In considering these concessions it should be remembered that they were granted by educated men, who thoroughly knew the import of the whole matter. We were not dealing with barbarians, but educated Mohammedans, who thoroughly knew what they were about." Barth, the German traveler of thirty years ago, describing a man whom he met at Massena, about 100 miles southeast of Lake Tchad, and with whom he spent many hours in conversation, says: "I could hardly have expected to find in this out-of-the-way place a man not only versed in all the branches of Arabic literature, but who had even read (nay, possessed a manuscript of) those portions of Aristotle and Plato which had been translated into, or rather Mohammedanized in, Arabic, and who possessed the most intimate knowledge of the countries he had visited. \* \* \* \* When he was a young man, his father, who himself possessed a good deal of learning, and who had written a work on Hausa, sent him to Egypt, where he had studied many years in the mosque of El Asher."—(Barth's Travels in Central Africa, vol. III., p. 373.)

\*Dr. Blyden, who was sent to Liberia under the auspices of the American Colonization Society, is undoubtedly one of the most remarkable men of the age. As an Arabic scholar he probably has no superior, and of his literary attainments the article from his pen in which he forcibly depicts the difficulties attending Christian missionary work among the Mohammedan populations of Africa, affords some indications. That is a thoughtful article and one that should, at least, be carefully pondered. The suggested use of Liberia as a strategic point for Protestant missionary operations in Africa, and of the Negro as the agent, seems to deserve more consideration than they have hitherto received.

—*The Interior.*

The Christian missionary for some reason or other, does not persist to this extent in educating his protege. A Roman Catholic missionary, who has resided in Liberia for two years (1884-6), has just published in France a work on the Republic of Liberia. After reviewing the various efforts in behalf of education in the Republic, the numerous schools of a high grade which have been established and discontinued, says: "The decadence of the schools, to establish which and put on a better footing than heretofore the Protestant ministers should nevertheless have at heart, is a fact. And the result is that, except in two or three institutions, education is actually very much neglected in the African Republic. \* \* \* \* From all that precedes the conclusion is obvious that the important question of education is relegated to the lowest place in Liberia. It is a regrettable error, of which the lamentable effects have begun to appear."

2. Mohammedanism in Africa presents a united front. There are different sects of Islam, but in Africa, from Morocco to the equator, and from Egypt to the Atlantic, there is only one sect, the Malikiy. A Mohammedan missionary from Fez, Kairwan or Timbuctoo, Sokoto or Egypt, may enter any mosque in Sierra Leone or Liberia, and lead the faithful in prayer. Moors, Foulahs, Mandingoes, Akus and Hausas, mingle easily together in worship, using the language of Arabia, and rejoicing in the common brotherhood of Islam. The Christian missionary, on the contrary, has to move along denominational lines and work under sectarian restrictions. In a small village of one or two hundred inhabitants may be found Baptists, Methodists, Episcopalians, and Presbyterians, contending for their respective doctrines and polity, while the Roman Catholic comes and condemns the whole. The intelligent Pagan is bewildered by this conflict. He cannot understand that the divisions among Protestants are only superficial. Like Pilate, he asks, "What is truth?" and, like the procurator of Judæa, he will not wait for the answer, but turns for edification, unity, and power, to the Mohammedans.

3. The Mohammedan missionary enjoys the advantage of social flexibility. The Arabs are never, in their politics or religion, disturbed by the old conundrum stated in *The Interior* (January 20, 1887), "How would you like to have your sister marry a Negro?" *Solvitur ambulando*, as the logicians say. Their children, if not taught to regard miscegenation as desirable, are yet not trained to regard it with the horror with which the Anglo-Saxon must regard it, if he would preserve his race integrity. They marry and give in marriage among the people of the Soudan. They stoop—if stooping it be—to conquer, and they conquer to stoop. No religious conquests

have ever suggested to them the notion of political ascendancy, or social or racial separation. To the Anglo-Saxon or European generally such racial tolerance, or intercourse, or intermixture, is impossible.

4. The Mohammedans do not deal in liquor, and they suppress it wherever they gain religious ascendancy; so that the professors of their faith do not sell it to pagans, thus raising up barriers in the way of the propagation of the religion they profess to believe is superior to every other. The humiliating spectacle was witnessed, the other day, of a deputation of Mohammedans waiting upon a Christian bishop on the Niger, and entreating him to dissuade his people from sending ardent spirits into their country.

5. The Mohammedan missionaries have laid hold of, and are laying hold of, the superior tribes of the interior, and are working towards the coast for the conversion of the physically and morally inferior populations, who are, for the most part, the only objects of the labor of the Christian missionary, and they are unfortunately also the victims of a godless European trade. Mungo Park, one hundred years ago, said, with unaffected sadness, that the conduct of European traders along the coast was calculated only to produce the impression that they belonged to "a race of formidable heathens." The Landers, who discovered the mouth of the Niger, sixty years ago, made the observation that, in proportion as they descended the river and came among people habituated to European intercourse, they found them decidedly worse; and "the pleasing impression produced by a view of the fabrics, robes and ensigns, of their native country, was followed by the sad experience of violence and treachery." Mr. Joseph Thomson bears testimony to the untoward influence of European intercourse upon the natives.

6. The Mohammedan missionary does not assail indiscriminately the institutions of the country. The Christian missionary, often oblivious of how Christianity grew up in Europe—the forbearance, and patience, and time that were required—too often enters at once upon an injudicious iconoclasm. Instead of trying to prepare the way for Christ by teaching all things whatsoever he commanded, and only what he commanded, they too often attempt to bring Christianity to the people in the fullness and completeness of its European development, and, after years of expenditure of life and treasure, they begin to find out how vain the attempt to engraft suddenly upon any people the fruits of a foreign and dissimilar civilization. With regard to no country are amateur philanthropists and fireside students, with geographies and maps before them, ruler and scale in hand, more apt to arrive at crude and misleading ideas than in Africa,

Meanwhile, the Mohammedan missionary, with fuller knowledge of the people and country, and a deeper insight, is making such an impression on the continent as will make the work of the Christian missionary extremely difficult. In a few years the operations of the Mohammedans will alter the whole condition in west Africa, and they will so control the valuable commerce of the interior that Christian nations, the trading nations of the world, will not consider it to their interest to interfere with them. Three centuries ago it was the policy of the greatest Christian statesmen to expel the Turks from Constantinople and deliver Europe from the scourge and terror of the infidel. Within the present decade the most eloquent statesman of Europe has roused the whole Christian world by his fervid oratory as to the importance of driving the Turks "bag and baggage" out of Europe. But the misbelievers still occupy their European settlements, and according to recent statements of Dr. Jessup, are giving unmistakable evidence not only of vitality but of aggressive power.

In *The Interior* February 3, you say, "Mohammedanism is making a stupendous effort to capture Africa; we ought to have been ahead of it." A writer, in the *London Times*, December 17, 1886, says: "Europe shamefully permits the triumph of Islam in Africa." You were ahead of Islam in north Africa, but you could not maintain your precedence; and, so far as the aborigines are concerned, it will capture all the points which you may gain, if you persist in your present methods. I mean if your trade with Africa is not Christianized.

*The Interior* says again: "Let us hope that the revival of Mohammedanism may speedily prove to be only the vanguard of a high and true civilization through the agency of our own increased missionary effort."

Is it not well that your people should look the difficulties in the face and know that you are not able to import "a high and true Christian civilization" into Africa, as long as the materials and system of your trade with the country are so largely demoralizing, and as long, also, as owing to the exigencies of your social life in America, you must teach, through your churches, and colleges, and newspapers, the ineffaceable distinctions of race and the fatal consequences of miscegenation—fatal, as you say, to both races. It seems that you are compelled, from your peculiar circumstances, to preach and teach that the priceless treasure of your race integrity—your blood—is too valuable to be sacrificed by intermixture with Indians, Chinese, or Negroes. This doctrine may be right in America, where so many delicate and unutterable elements enter into the situation, but when you

send your missionaries to heathen lands it may be well to remember who it is that said, "He that will save his life shall lose it." Do not understand, however, that I am any more in favor of "bleaching Africa," than you are; for after it is "bleached," it would be Africa no longer.

But no amount of money will enable you to cope with the Mohammedan missionaries in Africa without their comprehensive and elastic sociability. Caste, or race distinction in America may be necessary for your work and for the preservation of your race in that country; but they are obstructive and destructive of any evangelical work on this continent. Such a notice as that recently put up on a church door in Alabama, that no Negroes were invited or expected to attend it, would be impossible in any Mohammedan community.

It seems to me that what Africa needs for her elevation is an uncivilized civilization; that is, a civilization in the etymological and not in the modern European sense of the word. Modern civilization, with its caste distinctions, its liquor traffic, and its professional outcasts, would simply be destructive to the tribes. The Christian world, it seems to me, had better come to the conclusion that God's promise to Abraham cannot be annulled by any European progress. 'Ishmael shall live before the Lord and in the presence of all his brethren.' (Genesis xvi. and xvii.) And for the great work of humanity it would seem to be wisdom in the Europeans and Americans to utilize and work with Ishmael as far as he possesses the truth. He confronts Isaac on his continent with the possibilities largely in his favor.

Your country possesses the elements for a ready and congenial cooperation with Ishmael. You confessedly cannot work on social terms with Africans. But you have a people in America of Christian training who can thus work. If you are in earnest in your desire to capture Africa for Christ, then use the instruments you have at hand. Build up by worthy accessions the Christian Republic of Liberia. It will be altogether impossible to engraft Christian ideas upon this continent without the Christian Negro colony, or organized, Christian communities of Africans, with power to enforce, not against the aborigines but against foreigners, the rules and laws of a true civilization. It is a singular but undeniable fact that intercourse with a people by sea, or from the maritime regions only, never leads to an assimilation or even to a permanent change of ideas in that people. Ideas are diffused by land. This is another secret of Mohammedan success in this country. I could say much more, but as Charles Kingsley has said, "It is often wisest to be most silent on the very points on which one loves to speak."

*For The African Repository.*

## THE BAPTISTS OF LIBERIA.

BY REV. ROBERT B. RICHARDSON.

For eleven years, or since 1876, when the American Baptist Missionary Union withdrew, the Baptists of Liberia have had no aid whatever from any outside source; nevertheless it can now boast of being the most active and flourishing religious body in the country.

There are 31 local churches, 23 ordained ministers, and a membership of nearly three thousand. The church edifices are generally the largest and best in the Republic.

There are three Associations, six Woman's Missionary Aid Societies and one general Missionary and Educational Convention. The last was organized in April, 1880. Its object is to evangelize and educate the natives. This Convention supports one mission at Zadakie, eight miles from the nearest American settlement.\* It has five hundred acres of land and two large buildings—the chapel and the mission house.

On the 15th of last month, Zadakie mission was dedicated. In connection with the mission is Rick's Institute, named in honor of Mr. Moses U. Ricks, of Clay-Ashland, a donor of \$500, in which Negro youth are to be trained as missionary agents, and for guides and counsellors and rulers of their people.

About \$3,000 have been spent in establishing the Zadakie Mission, and not one cent of it was from abroad.

Of the 500 acres of land, 35 acres are under coffee cultivation; and it is hoped that in a few years, the mission will be self-supporting. Executive officers of the Convention: †Rev. Joseph J. Cheeseman, President, Grand Bassa County; ‡Rev. Wesley F. Gibson, Vice-President, Marshall, Montserrado County; Rev. Thomas I. Tate, Rec. Secretary, Edina, Grand Bassa County; §Hon. Thomas C. Lomax, Cor. Secretary and Financial Agent, Montserrado County.

Virginia, St. Paul River, Liberia, June 2, 1887.

\*Not *Subung* as reported in the April number of the *REPOSITORY*. The work at Soubloonn has been suspended for want of adequate means; and the entire force of the Convention is concentrated at Zadakie.

†Judge of the Court of Quarter Sessions and Common Pleas.

‡Ex-Member of the House of Representatives and last Republican candidate for the Presidency.

§Member of the House of Representatives and junior partner of the firm of Ricks and Lomax, Clay-Ashland.



## THE RETURN OF THE EXILES.

THE *Government Gazette Extraordinary*, of Lagos, July 11, 1887, giving an account of the jubilee celebration in that settlement, has been received at this office. It is an exceedingly curious and interesting document, revealing the wonderful energy and industry of Governor Moloney.

Numerous addresses and replies to and from the Governor are inserted. The most suggestive is the address from the Brazilians of Lagos to His Excellency, and his reply.

One of the most inscrutable of God's providences in relation to Africa was the deportation of millions of her children under the most heart-rending circumstances to the Western hemisphere, where they were suffered to undergo for generations a cruel bondage. But this exile was for a purpose—a beneficent purpose—as all God's purposes are for Africa and humanity.

When, by the progress of Christian principle it became clear to the intellect and conscience of Englishmen that it was wrong to hold their fellow men, of whatever color or race, in involuntary servitude; and, by one grand effort of philanthropic justice, they unshackled 800,000 bondmen in the West Indies, still there was on the part of landed proprietors in those islands a lingering feeling in favor of and a hankering after the old relation of white master and black slave; and numerous were the efforts made to restore, under some other name, the abnormal relationship. Even men of high principle and lofty motives allowed themselves to be allured into the belief that it was still possible and necessary to import natives from Africa to work on the plantations. Vessels were chartered in England and sent to this Coast for the purpose of inducing natives to proceed voluntarily to the West Indies as free emigrants to be employed in the cultivation of sugar cane, &c. They were to be quite unfettered by engagements before embarkation, and free to choose their own employers and make their own terms on reaching their new homes.

It was suggested that this would lead to an African emigration which might one day supersede the slave trade. With this view the cry for importations from Africa became general throughout the colonies. But after various attempts and large expenditure no results satisfactory to the projectors were produced.

The fact is, that the time was approaching for the backward flow of the tide. The people allowed to go across the waters were to return to build up by the skill and industry they had acquired in affliction the waste places of their fatherland.

The backward flow began one hundred years ago when the first exiles landed here from North America in 1787. We have just been



celebrating the Centenary of that significant event. And the eastward current from the Western hemisphere has never ceased since that day. It was resumed in 1800 when 550 Maroons came from Jamaica.

It began again in 1820 from North America, when 88 Negro emigrants sailed from New York to found the colony of Liberia. And no year has since passed during which some of the exiles have not returned. And this interest is widening and deepening in North America, in the West Indies, and Brazil. The beneficent father of us all—of black and white—of Europe and Africa alike—has not made the one to live at the expense of the other. Things will adjust and balance themselves. There is on the earth room for each and all to live and to find life worth living. The earth is the Lord's and the fulness thereof; and its good things belong to no one more securely or inalienably than to another.

The men who have made themselves rich on the labors of Africa in the West Indies and Brazil cannot expect to do so always. Africans have kept the vineyards of others—their own they have not kept—but they will return to keep them. And the generous and fair-minded of other races should assist them to return and cultivate their own vineyards, and buy from them the produce of their own free and voluntary labor.—*The Methodist Herald, (Sierra Leone), August 24.*

#### CENTENARY OF SIERRA LEONE.

The Colonial Secretary and Treasurer has described the manifestation of loyalty and patriotism of the people during the celebrations just closed as marked by the "wildest enthusiasm." This "enthusiasm" prevailed from Sunday last, when Thanksgiving services were held in all the churches, to last evening, when the concert of the Musical Society brought the festive demonstrations to a close.

Nature has been remarkably propitious. At a time of the year when showers are almost continuous, the sun shed his glories upon the scene with almost uninterrupted regularity and brilliancy. It was possible every day for outdoor exercises and amusements to be carried on.

His Excellency the Deputy-Governor, sympathizing with the jubilant feelings of the people, ordered that two days should be observed as public holidays—Tuesday the 21st, and Wednesday the 22nd. But most of the native stores and shops were closed during the greater part of the week: and the people were bent on forgetting business in jubilee and Centenary joys.

The Torchlight procession—the Excursion to the Botanical Station—the Picnic at King Tom's—the Treat to the Sunday-school children, all dependent for their success upon good weather, came off admirably.

On Friday, the last day of the celebration, between three and four thousand Sunday-school children assembled at the promenade on the government wharf, and were addressed from the steps of the Government Warehouse by Bishop Ingham, Archdeacon Crowther, Revs. J. C. May and Eldred Taylor. Each school had its own programme for singing and sang separately its own selections. But such popular pieces as "Hold the Fort" were sung all together.

The events of the week will long find a place in the memory of the people. The Thanksgiving discourses of Sunday last;—the Reception of the Delegations from the villages—the presentation of banners to the Grammar and High Schools—the Torchlight procession—the Display of Fireworks by Messrs. Fisher and Randall, Limited, on Monday;—the State service—the opening of the Hall—the Oration of Mr. Lewis—the Telegram to the Queen—the Exhibition—the Historical Play and the illuminations on Tuesday;—the opening of the Botanical Station—the Jubilee Ball on Wednesday;—the Picnic at King Tom's and the interesting gathering of the Wesleyan Educational Institution—the Soiree of the Grand East End Club on Thursday;—the display and treat to Sunday-school children—and Procession to Government House on Friday.—*Sierra Leone Weekly News, June 28.*

#### LIBERIAN SCENERY AND CLIMATE.

I need not speak again of the soil of the Cavalla river country. It is all fertile, yet high, hilly and healthful. The river itself, nearly as large as the Hudson, flows rapidly between high banks, with no swamps, and beautifully clean. Amanda Smith saw so many beautiful hills on which she would like to build a house and settle down, that often she screamed with the rapture of admiration, sang and shouted "Glory to God!"

I have entirely changed my mind in regard to the perils of life in this country, especially in Liberia, which I believe to be a healthful climate, much more so than the eastern shore of Maryland, New Jersey, New York, and far ahead of the new settlements of the Mississippi valley, and it is an equable, salubrious, enjoyable climate, and no plague of flies, and but few mosquitoes. *Letter of Bishop Taylor; Western Christian Advocate, July 13.*

## FORTIETH ANNIVERSARY CELEBRATION.

Rev. G. W. Gibson writes under date of Monrovia, August, 3, as follows:

The festivities of Liberia's Fortieth Anniversary Celebration came off in Monrovia and other towns and settlements in the Republic on the 26th ult. An unusual degree of interest marked the occasion in many of our rural districts. The Mayor and Council of this city conducted the celebration here, which was participated in by the foreign representatives, officials, and citizens generally. The oration by Mr. Frederick E. R. Johnson was well received, and reflected much credit upon his ability and patriotism.

The procession moved at 2 o'clock to partake of a repast provided by the Mayor and Council. At the conclusion several toasts were proposed by Mayor King, which were cordially received by the guests, and responded to by the parties named in connection with them.

Matters are moving on about as usual here at this time of the year. It being the rainy season, trade is dull; but we are more than repaid in the activity and progress which mark our agricultural pursuits. The farmers are busily engaged in cleaning out and extending their sugar and coffee plantations, as well as in raising larger quantities of rice, potatoes, eddoes etc. for home consumption. The rise in the price of coffee this year has encouraged the planters very much indeed.

## A correspondent sends the following:—

The 40th year of Liberia's Independence was celebrated at Lincoln University, Pa, by seven of Liberia's sons on the 26th of July.

The orator of the day was Mr. J. W. Wilson. "Forty years ago," said Mr. Wilson, "Liberia launched upon the sea of national life. She encountered many difficulties and has withstood them all." He spoke of that Republic as an open door to heathen Africa; through her, he stated, pointing to six of her sons, his countrymen enjoy the blessings of Christianity.

Mr. Wilson is a graduate of Lincoln University—coming to this country fifteen years ago for the purpose of gaining an education. Returning to Africa and finding that missionaries were greatly needed in the interior, he found his way back to America, and is now a student in the Theological Department of Lincoln University—with a view to teach and preach in the land of his birth.

The next speaker was Mr. S. A. Ross, of Greenville, Sinou, who has been in attendance at Lincoln University during the past year. In a graphic way he exhibited Liberia's progress from her infancy to the present, paying a glowing tribute to Mrs. Newport, Liberia's heroine.

George B. Peabody, followed in a brief address and some poetry of his own composition entitled "Our Sympathy," doing justice to the occasion.

Mr. L. B. Anthony, the next speaker, made an appeal to the American Negro for aid by returning to Africa for the benefit he may obtain and for the elevation of the race.

Mr. T. A. Johns concluded by directing the attention of his audience to Liberia, a Negro government, where the destiny of the Negro lies, as a race. He therefore extended a cordial invitation to his fellowman, "the Negro," to return to the land of their descent, there to prove their powers of self government and to reclaim a mighty continent.

The *Louisiana Standard* gives the annexed sketch of Liberia Day at New Orleans:—

The 40th anniversary of the independence of the Republic of Liberia was celebrated in grand style on Tuesday at Oakland Park. A number of Sunday school children from the different churches were present and sang the opening chorus and took part in the exercises generally. Rev. Marcus Dale, master of ceremonies, after stating the object of the gathering, introduced Rev. J. L. Burrell, who delivered an impressive prayer. Rev. F. T. Chinn read the Declaration of Independence of Liberia. Rev. A. S. Jackson, the orator of the day, delivered an appropriate and beautiful oration. He was followed by Rev. Ernest Lyon, who delivered a patriotic and practical address. Rev. Mr. Oldfield also made a few remarks. The Rock of Heaven Broom Guards, of Wesley Chapel, gave a fine exhibition drill. Notwithstanding the rain a large number of people were present. The celebration was the third of the occasion observed in New Orleans. Mr. J. Wesley Pierce contributed largely to its success. The celebration concluded with a grand display of fireworks.

#### WESTERN AFRICAN EMIGRATION SOCIETY.

We give place to the following address, as showing the sentiments of colored people of the West in regard to removal to Liberia;—

"Inasmuch as the Continent of Africa is now attracting the attention of the leading civilized Nations of the Earth; and believing, as we do, that it is the place designed by nature and nature's God as the home of the colored man; and having formed ourselves into a society known as the Western African Emigration Society; and having been brought to this country against the will of our forefathers, held in bondage for over 250 years, liberated through a political accident, and feeling, as we do, that we can never rise to any great eminence under the over-shadowing greatness of our more fortunate brother Japhet; we therefore take this method of appealing to the charity of those who feel able and are disposed to aid us in the cause of African emigration, and in helping us to cultivate the little seed sown by the great philanthropists of America, and in aiding us to build up and perpetuate the good work so nobly begun in establishing the Republic of Liberia; and, inasmuch as we believe and have learned through experience, that we, the colored people of America, can never be a representative people without a representative Government; and finding, as we do, that only a few of the colored people of this country have accumulated a little wealth, and that these few are so bitterly opposed to African emigration that they are making every effort possible to get away from their original nationality, and to be absorbed by the white race; we have therefore found it necessary as a last

resort to appeal directly to the white citizens of America for such aid as they may feel able to give, to aid us in returning to our Fatherland, to preserve and elevate our race in the eyes of the world, and to build up a United States of Africa which, in the future, will be a benefit and an honor to America and a blessing to Africa.

J. N. WALKER, *President.*

Denver, Colorado,

JOHN. P. HEBARD, *Secretary.*"

July, 1887.

#### RETURNING TO AFRICA FROM BRAZIL.

An impressive sign of the times is that a voluntary re-immigration to Africa is taking place from Brazil. So strong is the love of Fatherland in the uncontaminated Brazilian Negroes that there is a steady current setting eastward from that Empire, the "expatriates" paying their own way back! Governor Molonoy of Lagos forcibly remarks:—"The circumstances surrounding such returns, brought about after many years of cruel exile, *by yourselves*, without any external aid or indeed encouragement, are unique in the history of West Africa."

#### EDUCATION IN LIBERIA.

In 1883, the Board of Managers of the New York State Colonization Society voted to keep permanently invested the sum of \$60,000, the income of which should be employed according to the will of the donors; this sum being the carefully estimated principal of several bequests left for Liberian education. The Fulton Professorship Fund of \$25,000 was, by express provision of Mr. Fulton, thus to be employed; and the Beveridge Scholarship Fund of \$7,000, was also thus restricted by will of the testator. The Cobb, Sprague, and Van Ness bequests, amounting to about \$3,000, were not restricted; while the Bloomfield Fund of about \$23,000, without restriction as to principal or interest, was to be devoted to students preparing to be ministers or teachers in Africa; the testator expressing his desire that the beneficiaries should be in "manual labor schools." These several funds for beneficiaries were by act of the Board in 1883, consolidated into two funds: the Bloomfield, of \$23,000, and the Beveridge and the general fund of \$12,000. At the annual meeting in May, 1886, a surplus from the income having accumulated, it was voted that 17 per cent. be added to each of these funds, making the Fulton Fund \$28,750, the Bloomfield \$26,450, and the Beveridge \$13,800. The unused surplus of the present year seems to demand that the

unanimous recommendation of the Liberia Board, contained in the resolution of Professor A. B. King, adopted by that Board in January, 1886, be taken into account in any disposal of surplus funds made this year. That recommendation was that three schools, preparatory to the College, be established in the three leeward counties, Bassa, Sinou and Maryland, to whose support the New York Board was requested to devote the sum of \$300 each; in all \$900 annually. To these proposed schools, more needed than any other new provision, this Board can, with propriety, make appropriations precisely in keeping with Mr. Bloomfield's desire, since in these agricultural districts manual labor can with success and without expense be introduced.

The Report of last year stated that the Burr legacy of \$10,000 "to the Protestant College at Monrovia," with interest thereon, amounting in all to \$11,684.98, had been secured. During the present year, the Boston Board concurring, and the Liberia Board approving, the sum of \$3,768.18, required for repairs on the College building and for other expenses, has been paid out of the fund. These repairs have required the removal of the College operations to rooms in Monrovia; and this, with the illness of Professor Freeman, the President *pro tem.*, have greatly diminished the number of students. While the instruction in the Mathematics and Natural Science by Professor Freeman was interrupted during a portion of the year, the studies in English and the Classics, conducted by Mr. Haynes in the Preparatory Department and Mr. Barclay in the College, have been continuous. The number of students in the College has been *eight* in all, while *four* have been sent to this country and have been sustained by this Board as beneficiaries. In his Annual Report, December, 1886, Professor Freeman makes the following statement:

"The instructors in the College for the year just closed have been T. W. Haynes, A. B., Principal of the Preparatory Department; Arthur Barclay, A. B., Tutor in Languages; and M. H. Freeman, Professor of Mathematics and Natural Science, and also President, *pro tem.*

"The Collegiate Department opened with eight students, classified as follows: three Sub-Freshmen, two Freshmen, two Sophomores, and one Junior. At the end of the Second Term two Sub-Freshmen, one Freshman, and one Junior left College. The Junior and Freshman went to the United States to continue their studies. At the beginning of the Third Term four Pupils from the Preparatory Department, after due examination, entered the Sub-Freshman Class, thus making up the same number, eight, at the close of the year as at the beginning.

"The studies pursued by the Sub-Freshmen during the year have been Arithmetic, Physical Geography, Latin Reader and Greek Grammar. The studies of the Freshman Class have been Algebra begun, Natural Philosophy begun, Physiology finished, Cæsar's Commentaries and Greek Grammar. The studies of the Sophomore Class have been Geometry finished, Trigonometry begun, Physics and Chemistry, Virgil's *Æneid* and Greek Lessons. The studies of the Junior during the part of the year that he was in College, were Surveying, Astronomy, Geology, Cicero's Orations, and Xenophon's *Anabasis*.

"The Preparatory Department opened with eighteen pupils, and closed with sixteen. The studies pursued in this Department during the year have been Latin Grammar and Reader, Greek Grammar, English branches, Algebra and Music. The Principal of the Female Department, Mrs. Jennie Sharp, reports that she 'has had the names of twenty pupils enrolled during the last term of the year, that their general deportment has been good, and that some of them are bright scholars, and, under favorable circumstances, would doubtless become women of ability and usefulness.' The studies of the year in this Department have been English branches."

The relations of this Board, as also of the Boston Board to the Liberia Board, growing out of a differing interpretation of the proviso of the 4th article of the Liberia Charter of the College, which difference led to a withdrawal of support from the College November 16, 1886, are now a special subject for the consideration of the Board inasmuch as appropriations made for the past year now cease unless action deemed legitimate be taken.

During the past year Mrs. Roberts, the widow of the first President of Liberia, has been actively employed in seeking funds for the erection of a hospital at Monrovia, the President of the United States giving a generous donation for the same. Funds toward an Industrial School at Brewerville have been obtained, as also generous contributions of tools, books, and two sewing-machines for the Girls' School of Mrs. Barboza. This Board also has appropriated \$100. for the support of Mrs. Barboza. The fund of \$1,500, a surplus of funds obtained by subscription in 1883 for Industrial Education, is increased to the sum of \$1,612.50, by accumulated interest. This fund, awaiting appropriation, may perhaps be legitimately employed in the Manual Labor departments of the proposed Preparatory Schools in the three counties.—*Annual Report of the New York State Colonization Society, May, 1887.*



AFRICAN COLONIZATION.

THE AFRICAN REPOSITORY from its commencement sixty-three years ago, has, from time to time, reviewed books of Africa by distinguished authors and travelers, and has endeavored to circulate the views of that interesting country as put forward by all the great African travelers of the present century—from Denham and Clapperton to Joseph Thomson, the most recent. Works dealing with Liberia, some favorably, others the reverse, have also been noticed in our periodical; but, until this moment, there has never been before us a work, which we may claim as so legitimate the fruit of African Colonization as the work before us by Professor Edward W. Blyden, on "CHRISTIANITY, ISLAM AND THE NEGRO RACE." It deals with all the great questions which must come up for serious consideration by all who feel an interest in the important problem of Africa's regeneration.

The object of the book is that Africa should speak for herself to an audience unaccustomed to listen to the words of her people. In the preface the author says:—

"Much has been written about Africa and the African. The character, position and destiny of the Negro race have been discussed by Europeans of every nationality. Travelers from all parts of the civilized world have visited the country, and have furnished facts—or what seemed to be facts—for brilliant essayists and incisive critics. But very little has been written by the African himself of his country and people—very little, that is which has attracted the attention of the higher class of readers in Europe and America."

As a basis on which to claim the attention of the class of readers whose consideration he invites, the author brings to his task not only extensive literary and social culture, but wide reading and travel. We have been acquainted with Dr. Blyden from the time, when in the early winter of 1850, we accompanied him to the steamboat in Philadelphia which was to take him to Baltimore to join the Liberia Packet on which he sailed for Liberia, December 21st, of that year. The following biographical account, given in an introductory article by Hon. Samuel Lewis of Sierra Leone, may interest our readers:

Edward Wilmot Blyden, was born in the Danish Island of St. Thomas, in the West Indies, and is of the purest Negro parentage. Inspired, in early youth, with a love for the Fatherland, and a desire to labour for its amelioration, he emigrated, in his seventeenth year, *via* the United States of America, to Liberia, and here entered an educational institution which was under the care of an American missionary. By diligence and perseverance he soon rose from his subordinate position to the headship of the institution, and after filling that office, for three years, to the satisfaction of all concerned, was, in 1862, elected to a Professorship in the newly-founded College of Liberia. In 1864, he was appointed Secretary of State by the President of Liberia, and managed, for two years, to combine the duties of that office with his educational work. In 1866, he made a journey to the East,

visiting Egypt and Syria, chiefly with the view of studying the Arabic language, in order to its introduction into the curriculum of the College.

In 1871, he resigned his Professorship, and, after a brief visit to Europe, spent two years in Sierra Leone, during which time he was sent by the Governor of the Colony—which was then under the administrations, successively, of Sir Arthur Kennedy and Sir John Pope Hennessy—on two diplomatic missions to the powerful chiefs of the interior. His Report on one of these Expeditions was published at length in the Proceedings of the Royal Geographical Society.

In 1877, he was appointed Minister Plenipotentiary of the Republic of Liberia at the Court of St. James', and was received by Her Majesty at Osborne, July 30, 1878, being introduced by the Marquess of Salisbury, then Secretary of State for Foreign Affairs. In 1880, he was elected a Fellow of the American Philological Association. In 1882, he was made a Corresponding and Honorary Member of the Society of Science and Letters of Bengal. In 1884, he was elected a Vice-President of the American Colonization Society. The honorary degrees of Master of Arts, Doctor of Divinity and Doctor of Laws have been conferred upon him by different American Colleges. In 1885, he was nominated by the Republican Party of Liberia a candidate for the Presidency of the Republic.

Dr. Blyden has, in the course of his labours, been brought into contact—epistolary, or personal—with some of the most remarkable literary men of his day. Among them may be mentioned Lord Brougham, Mr. Gladstone, Dean Stanley, Charles Dickens, Charles Sumner.

He seems from his earliest years to have had a central idea, a dominant conviction, about the Negro and his country, which has, all along, guided and sustained him in his efforts. He believed his views to be true, and he is only gradually elaborating the exact method by which they may be brought home to others.

The following articles, though written at different times, will appear, when read carefully, to be linked together. They are not only the sentiments of a careful observer and diligent student, but they are the exponent of a purpose—the patriotic purpose of a lover of his race.

Many of the thoughts are new, but they are such as will be read with profit by all who are interested in the solution of the great problems which beset the work of the civilization of Africa, and the genuine progress of humanity.

Dr. Blyden has never in his whole career, and we have had the opportunity of watching him closely, in the school house under the Rev. D. A. Wilson, in the Department of State under President Warner, in the Professorial Chair in the College, on Mount Lebanon in Syria, at the Court of St. James, or before the General Assembly of the Presbyterian Church, lost sight of the great object which took him to Africa. It was a mother's teachings which directed his footsteps to the land of his forefathers. THE AFRICAN REPOSITORY from the year 1851, up to the present issue, has always borne evidence of his interest and labors in the great cause.

Besides Preface and Introduction, the book contains fifteen articles, most of which have appeared in periodicals in England and this country, and attracted considerable attention at the time of their first appearance. The last article (on *African Colonization*.) which now

appears for the first time, is a fair exponent of the *raison d'être* and of the principles of the Society.

The American Colonization Society had its origin in a sympathy with the noblest aspirations of the bondman in exile. Its object was to secure for him not only personal liberty, but effective political organization, in the land of his fathers. It is the only agency capable of effectively obliterating painful recollections, by providing, for him, in the ancestral home, a future worthy of his ambition. But the objects of the Society were not simply to affect the political status of the comparatively few descendants of Africa in America. The most eminent among its founders looked to the higher results to be produced upon Africa, recognizing, as they did, even at that time, the impossibility of effective white agency in this land. Just as they believed that the black man could not be prosperous and comfortable in America, so they read in the dispensations of Providence, that Africa had been absolutely interdicted to the white man.

Of the founders of the American Colonization Society and the pioneers of Liberia, among the few living are Hon. John H. B. Latrobe, President of the Society; Dr. James Hall, the founder of the County of Maryland, in Liberia; and H. M. Schieffeln, Esq., New York, the founder of a promising settlement in Liberia—all full of years and honor. The active life of Mr. Latrobe has been coeval with the life of Liberia. It was he who suggested, or rather formed, the name of LIBERIA, from the Latin word *liber*; and the name of its capital, *Monrovia* from that of President Monroe. He has had only four predecessors in the office of President of the Society: Justice Bushrod Washington, elected in 1817; Charles Carroll, of Carrollton, elected in 1830; Ex-President James Madison, elected in 1833; Hon. Henry Clay, elected in 1836. Mr. Latrobe was elected in 1853. The records of the Society for the sixty years of its existence are full of the most remarkable specimens of eloquence, delivered from time to time with inexhaustible fervor and freshness by this veteran colonizationist. We have read them nearly all, and all are so impressive that we find difficulty in selecting any for especial tribute or recognition. Even the platitudes of the African cause are made luminous and instructive by the ardour of his zeal and the glow of his intelligence. These early friends of colonization have seen Liberia in her darkest hours; they have all exceeded the allotted years of man, but they are still strong in the hope for the Negro nationality which inspired their early effort; and they are realizing that they did not exaggerate their prognostications of the future of the colony.

But, in view of the great work to be done, the narrowness of its resources, and the vast ignorance prevailing among multitudes of Negroes on the subject of their Fatherland, the Society is still the "voice of one crying in the wilderness." They persist, however, with the same intense and profound belief in the uprightness and righteousness of their cause; and stand, with regard, both to the past and the future, like the Chevalier Bayard, *sans peur et sans reproche*.

The struggles of the Liberian colonists against the ignorant opposition of their own untutored people, stimulated by slave-traders, have a species of pathos and romance to which the struggles of the first colonists in America offer nothing similar. The battles of the African pilgrims were not for empire over an alien race; not for power or dazzling wealth; but for room in the land to which they had a hereditary right, *De vita et sanguine certant*. The pathetic aspect of their position was, that they had to confront a ferocity, not natural, but generated under the dark

influence of incarnate fiends—to fight against a people allied to them by blood, and probably, identical, in their antecedents, who would gladly have welcomed them but for the malevolent interference of those supreme criminals of humanity—*hostes generis humani*—who had ruthlessly robbed their fathers of their homes.

We could here recite (if this were the place for it) the thrilling experiences of these courageous pioneers. We could tell of their hardships and heroism, of their hunger and thirst and nakedness, of their chills and fever; of their confronting, with axe in one hand and gun in the other, the illimitable forests and the malarious swamps; of the devotion and bravery of their women, by whose unswerving fidelity and magical inspiration one was made to chase a thousand, and two were able to put ten thousand to flight. But it is enough to say that they were triumphant over all obstacles, and succeeded in laying, in suffering and sorrow, and, in indomitable faith, the foundation of a State. The colony, in the twenty-seventh year of its existence, became an independent Republic, and as such now enjoys the confidence and respect of all foreign nations.

\* \* \* \* \*

The theory of the American Colonization Society is verified, as their *protéges* take their place in Liberia, and come under the influences of the Fatherland. As they advance to maturity in the ancestral home, the propensity to imitation grows weaker and weaker, and their improving faculties gradually divert them from the models they left in the house of bondage, to ideal standards, more in accordance with their tastes and instincts. *White* is dethroned, and *black* takes its proper position. The habit of thinking, of observation, of reflection—without the disturbing action of any alien influence—adds, as it were, a new eye to the mind; slumbering faculties are aroused; and they learn many things, which, with less freedom to be themselves, less responsibility, and less necessity for intellectual concentration, it would have been impossible for them to acquire.

The men, who, as a rule, succeeded in Liberia, are of two classes: Firstly, those who were born, or have grown up, and were educated in the country; and, secondly, adult emigrants of humble educational attainments, who have been taught to use their muscles, and to rely upon themselves; and who, on their arrival, feel that they have entered a new school, where they have much to learn. Excellent fruits of their former schooling are not lacking. They make good farmers, good carpenters, good brickmakers, good shoemakers, good blacksmiths—in short, they prove to be capable in most of the ordinary branches of useful industry. Large numbers of them are of the various Christian Churches, and are, as a rule, orderly in their walk, and firm in their belief. Their views of morals are often criticised as defective, yet, they display in their new homes, sterling moral qualities; not only habits of industry, but of obedient subordination; of reverence for authority, human and divine.

\* \* \* \* \*

The refusal to listen to these pathetic appeals, constantly made through the Colonization Society—this melancholy chorus that comes from the south and south-west, on every wind that blows—may bring the punishment, at least, of remorse. We are “verily guilty, in that we saw the anguish of his soul when he besought us, and we would not hear.” Yes; when he *besought* us. We look in vain in the wills of dying millionaires for one cent given to aid the return of these faithful servants. But we are sure, if these wealthy stewards of God’s gifts could have heard the bitter cries on board those “floating tombs of gasping humanity, on the mighty deep,” as they bore away their suffering freights to the Western

world, they would be anxious to make some compensation, if only in sending back one who may be anxious to return. Let the facilities to return to their ancestral land be given to this people; let a generous God speed be extended to them; let them be urged to take possession of the hills and plains awaiting their advent

Ply all the sinews of industrious toil,  
Glean up the refuse of a generous soil;  
Rebuild the towns that smoked upon the plain,  
And hope the sun will gild their roofs again.

This merciful dealing with the needy will be twice blessed—blessing him that gives, and him that takes.

It is not for nothing, that to the United States has been committed the trust of millions of Africa's descendants, the natural and appointed agents in the regeneration of the continent; and it is not without meaning, that they should have been set at liberty at the precise period when the vast field of their future energies was being opened to the gaze of an astonished world. It cannot be unwise for the United States Government to employ some of its surplus capital—not too much—in opening the way to a career for millions of people, who can have none in a country to whose material progress they have so largely contributed. We looked in vain in the last Message of President Cleveland, for a single reference to the continent of Africa, the original home of millions of his hapless fellow-citizens, who are anxious to return. But we do not amagine that this was the silence of indifference. It was rather, we suspect, the reticence which often comes from earnest practical interest—the silence which scans the distance before taking the leap.

There are in the various counties of Liberia—Montserrado, Bassa, Sinou, Maryland—in the rich countries drained by the St. Paul's, the St. John's, the Sinou, the Cavalla and the San Pedro Rivers—eligible sites for profitable farms, for villages and towns, commanding a lucrative trade in the valuable products of the wealthy interior. And there is an active, intelligent native population ready for co-operation, for an interchange of ideas, of produce, of transactions, and of capital, which must unite their country with Liberia by the closest civil and social, as well as political ties. Their Government, as a rule, has very few of the features of what is understood by royalty, or monarchy. The people govern, and they furnish everywhere most interesting specimens of Republicanism.

Liberia is blamed because she has made no greater progress. But where, in Western Africa, has there been greater progress in proportion to the means used or effort put forth? At Senegal, the authorities are perplexed by the obstructive operations of hostile Mohammedans. At the Gambia, the adjacent tribes, when they please, disorganize the trade by wars. Sierra Leone is one hundred years old, and the aborigines around it are ready, at any time, to defy its authority, and menace its existence. At the Gold Coast, the Ashantees periodically put the settlements in jeopardy. Lagos is under the influence of the interior tribes. Foreigners are confined to the Coast, or admitted to the wealthy and populous inland districts by the edicts at Abbeokuta. At Gaboon, Dr. Lenz tells us, that the whole native population is being rapidly driven to the interior by the Fans. In the Congo country, serious difficulties environ the situation. Liberia, and her influences, compare favorably with all these.

Reading the articles, "Mohammedanism and the Negro Race," "Christian Missions in West Africa," "Mohammedanism in Western Africa," "Islam and Race Distinctions," "The Mohammedans of Nigritia," and similar articles in the volume, one would be led to infer that the author has a strong leaning towards Islamism. But we are in a position to state that the author's belief in Christianity is as strong and vigorous to-day, as ever before; his faith in the system of Christ's religion is still unchanged and he entertains no doubt whatever in the superiority of Christianity as taught by Christ.

The book is a beautiful demi-octavo volume of 424 pages; and may be bought at this office. No one interested in Africa and her children will regret purchasing the book.

#### AFRICA'S REDEMPTION.

Discouragements there doubtless are and will be in the way of Negroes who go from this or any other land to work for the redemption of Africa. That these discouragements are more than those by which white missionaries have been confronted we are not thoroughly prepared to affirm. Let the black man feel fully sensible of his call to the mission work of Africa, and then let him go there; and when there go to God and stay close by him. He will succeed. It is prophetic of that land that their prophets shall have honor therein. Ethiopia shall stretch forth her own hand, the hands of her children, unto God. And those of Egyptian blood and lineage shall rule in her and come out of her. We have no time to doubt. There may be clouds, but faith can dispel them. We may confront difficulties but they are not of divine, they are of human or Satanic erection, and in the divine strength we can overthrow them. On, black men, to the redemption of Africa!—*Southwestern Christian Advocate*.

#### AFRICAN EMIGRATION.

Shall we go to Africa or not? This is the question as it is not infrequently put to the editor of this paper by men who are ready to go again to their fatherland. They want intelligent direction, and quiet counsel, such as in most cases colored men are unable to obtain, since among us the most of our public spirited like so be seen and heard in all they do. But Africa; shall Negroes of this country go? Let the inferior masses remain here wards of America, and if they wish to do so, let them drink up the blood of the various nationalities as a solution of the Negro problem. But our professional men and women, and families of character and money; let any who can do anything to produce something for his neighbor to consume, all sorts of utensils, vehicles and implements, apply every art along with the religion of civilization to that country.

What then, shall we go to Africa? Yes, if we are so situated that by going we can do something better for Africa than add to her pauper population.—*Ibid*.

## ROLL OF EMIGRANTS FOR BREWERVILLE, LIBERIA.

By *Bark Monrovia*, from New York, July 20, 1887.

No.	NAME.	AGE.	OCCUPATION.	RELIGION.
<i>From New Bern, N.C.</i>				
1	Mrs. Caroline E. S. Cartwright, . .	30	Teacher....	Methodist.
<i>From New York City.</i>				
2	Miss Annie Redding.....	40	Teacher ...	Presbyterian.

NOTE.—The foregoing named persons make a total of 15,947 emigrants settled in Liberia by THE AMERICAN COLONIZATION SOCIETY.

## RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the Month of June, 1887.

PENNSYLVANIA. (\$1000.00)	RECAPITULATION.
<i>Philadelphia.</i> Legacy of Benjamin Coates, "for educational purposes in Africa," by George Morrison	For African Repository..... \$1.00
Coates, Executor,..... \$1000.00	Rent of Colonization Building.... 163.00
FOR REPOSITORY. (\$ .00.)	Interest for schools in Liberia ... 90.00
Tennessee ..... 1.00	Legacy for Education in Africa. 1,000.00
	Total Receipts in June, \$1,254.00

During the Month of July, 1887.

VIRGINIA. (\$1.00)	RECAPITULATION.
<i>Alexandria.</i> Mrs. M. B. Blackford, \$1.00	Donations..... \$1.00
FOR REPOSITORY. (\$7.00)	For African Repository..... 7.00
Alabama \$1 West Africa \$6. 7.00	Rent of Colonization Building ... 63.00
	Interest..... 115.00
	Total Receipts in July \$116.00

During the Month of August, 1887.

MASSACHUSETTS. (\$5.00)	RECAPITULATION.
<i>North Brookfield.</i> Thomas Snell, \$5.00	Donations..... \$15.00
NEW JERSEY. (\$10.00)	For African Repository..... 1.00
<i>Trenton.</i> John S. Chambers, 10.00	Rent of Colonization Building.... 25.00
FOR REPOSITORY. (\$1.00)	Interest..... 105.00
NEW JERSEY..... 1.00	Interest for schools in Liberia..... 29.20
	Total Receipts in August, \$175.20







# CONSTITUTION

OF THE

## AMERICAN COLONIZATION SOCIETY.

*Organized, January 1, 1817.*

*Incorporated, March 22, 1837.*

ARTICLE 1. This Society shall be called "The American Colonization Society."

ARTICLE 2. The objects of this Society shall be to aid the Colonization of Africa by voluntary colored emigrants from the United States, and to promote there the extension of Christianity and civilization.

ARTICLE 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by a vote of the Society or of the Directors.

ARTICLE 4. The Society shall meet annually at Washington on the third Tuesday in January, and at such other times and places as they shall direct. At the annual meeting, at President and Vice-Presidents shall be chosen, who shall perform the duties appropriate to those offices.

ARTICLE 5. There shall be a Board of Directors composed of the Directors for life and of Delegates from the several Auxiliary Societies. Each of such Societies shall be entitled to one Delegate and an additional Delegate for every two hundred dollars paid into the treasury of this Society within the year ending on the 31st of December: provided, that no Auxiliary shall be entitled to more than four Delegates in any one year.

ARTICLE 6. The Board shall annually appoint one or more Secretaries, a Treasurer and an Executive Committee of seven persons; all of whom shall, *ex-officio*, be members of the Board. The President of the Society shall also be a Director, *ex-officio*, and President of the Board; but in his absence at any meeting a Chairman shall be appointed to preside.

ARTICLE 7. The Board of Directors shall meet in Washington at twelve o'clock M., on the third Tuesday of January in each year, and at such other times and places as it shall appoint, or at the request of the Executive Committee, and at the request of any three of the Auxiliary Societies, communicated to the Corresponding Secretary. Seven Directors shall form a quorum for the transaction of business.

ARTICLE 8. The Executive Committee shall meet according to its own appointment or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in this Constitution, and in the votes that have been passed, or may hereafter be passed, by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex-officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such Agents as may be necessary for the service of the Society. At every annual meeting, the Committee shall report their doings to the Society, and to the Board of Directors.

ARTICLE 9. This Constitution may be amended upon a proposition to that effect, made and approved at any meeting of the Board of Directors, or made by any of the Auxiliary Societies represented in the Board of Directors, transmitted to the Secretary, and published in the official paper of the Society three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.

# The American Colonization Society.

## LIFE DIRECTORS

1859. JAMES HALL, M. D. .... <i>Md.</i>	1870. DANIEL PRICE, Esq. .... <i>N. Y.</i>
1853. ALEXANDER DUNCAN, Esq. .... <i>R. I.</i>	1871. REV. WILLIAM H. STEELE, D. D. <i>N. Y.</i>
1864. ALEXANDER GUY, M. D. .... <i>Ohio.</i>	1871. R.T. REV. H. C. POTTER, D. D. <i>N. Y.</i>
1868. EDWARD COLES, Esq. .... <i>Pa.</i>	1873. REV. GEORGE W. SAMSON, D. D. <i>N. Y.</i>
1869. REV. JOSEPH F. TUTTLE, D. D. .... <i>Ind.</i>	1878. REV. EDWARD W. APPLETON, D.D., <i>Pa.</i>
1859. CHARLES H. NICHOLS, M. D. .... <i>N. Y.</i>	1878. REV. JAMES SAUL, D. D., .... <i>Pa.</i>
1885. WILLIAM EVANS GUY, Esq., .... <i>Mo.</i>	

## DELEGATES.

PENNSYLVANIA COLONIZATION SOCIETY.—Rev. Samuel E. Appleton, D. D., Edward S. Morris, Esq., Rev. Alfred Elwyn.

## EDUCATION IN LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is ready to receive, invest and set apart, for the promotion of common-school education in Liberia, all such sum or sums of money as may be given or bequeathed to it for that purpose.

Funds for LIBERIA COLLEGE may be remitted to CHARLES E. STEVENS, Esq., Treasurer, Boston and Albany R. R. Co., Kneeland Street, Boston. The best form of donations and bequests is "THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA."

## THE AFRICAN REPOSITORY.

Published quarterly by the AMERICAN COLONIZATION SOCIETY, is intended to record the Society's proceedings, and all movements for the civilization and evangelization of Africa. It is sent, without charge, when requested, to the officers of the Society and of its Auxiliaries, to life members and to annual contributors of ten dollars and upwards to the funds of the Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Orders or remittances for it should be sent to WILLIAM COPPINGER, Secretary and Treasurer, Colonization Rooms, Washington, D. C.